world of its own, as real, for the time we are dreaming, as the one we find ourselves in, during our waking states. Now, if this reflector could be so adjusted as to give a true reflection of what is happening on earth instead of giving a confused medley of impressions, that it does, in our ordinary dream states, our problem seems solved. But there arises this difficulty again, with regard to the infinite variety of individuals, that we find ourselves in the midst of. According to my proposition, if arrange-ments were made as suggested, there should have been only one single individual, infinitely multiplied, so as to cover the whole of creation; but in reality we find that this is not so, and why? The reason seems to be this, that though collectively speaking all individuals merge into an all-encompassing individuality, yet indivi-dually speaking, there are individuals and individuals, each distinctly separate from every other. There is a synthetic principle that runs throughout eternity, merging all differences into a single whole, as well as an analytic

principle,
running concurrent with it, that is always trying
to differentiate and dissect the central unity, into
its component variety of individual principles,